

The Principia.

First Principles in Religion, Morals, Government, and the Economy of Life.

VOL. I.

NEW-YORK SATURDAY JULY 1 1860.

NO. 33.

The Principia

Published Weekly, at No. 261 Pearl Street. (See door above
Harpers' Buildings) New-York.

MANAGER, GEORGE DOWELL, Editor.
SAMUEL WILLIAMS, Proprietor.

TERMS: One Dollar a Year, in advance.
Direct business letters, with remittance, to
MELANCTHON B. WILLIAMS, Publishing Agent,
as above.

PROSPECTUS.

Our object, by this publication, is to promote pure religion, and "new-
Christian reform;" the abolition of slaveholding, the free-trade and
unfettered commerce—the application of Christian principles to all the relations, di-
vine, business, arrangements, and aims of life,—on the individual, the family,
the church, the State, the Nation,—as the work of converting the world to
God, rendering the common brotherhood of man, and rendering the State the
type of heaven. Our text-book is the Bible; our standard, the Divine law
our expiatory, absolute, our plan, the Gospel; our trust, the Divine prom-
ise, our peace, the whole army of God.
—Editors friendly, please copy, or notice.

THE AMERICAN OLIGARCHY—WHEREIN LIES ITS STRENGTH?

NUMBER TWELVE

THE EMBRYO CASTS OF WHITE SLAVES—CLERICAL ARGU-
MENTS IN ITS FAVOR, FROM THE NEW TESTAMENT—COR-
RESPONDING COURSE OF LEADING CLERGY, ECCLESIASTICAL
BODIES, &c.

That the presence of a tolerated caste of slaveholders
must result in the enslavement of the laboring poor, irre-
spective of color, must be very evident to those who have
studied our preceding numbers; unless it can be shown that
there are strong counteracting influences in the predom-
inant and organized religion of the country, its religious
teachers and its churches. We have seen how the "current
expositions of the Old Testament are brought into the ser-
vices of slavery, irrespective of color. We now come to the
New.

When it is said contrary to truth—that Jesus' brief lived
and moved in the midst of slaves and of slaveholders, and
said nothing against the practice, the argument goes direct-
ly to the justification and excuse of slaveholders who hold
white slaves. Nobody pretends that the slaves in Palestine,
at that day (if indeed there were any)—were, to any extent,
negroes. The captives of war and others, there held as
slaves, by the Greeks and Romans, were chiefly white. The
Hellenes of Sparta were white slaves. When it is said that
the apostles did not reprove slavery, that they admitted
slaveholders into the churches, that Paul returned Onesimus
to Philemon as a slave, that Christianity did not inter-
fere with nor disturb the legal relation of master and slave,
that the practice of slaveholding "does not violate the
Christian faith or the Church"—when it is denied or doubted
that slaveholding is *malum in se, sin per se* (inherently
sinful, wrong in itself)—that slaveholders may be good
Christians and entitled to a standing in good fellowship
with the churches—when those things are said, as based on
the example of Christ, the teachings of the apostles, the ex-
ample of the primitive Christians, and the usages of the
early Christian churches—and when all this is applied to the
slavery question in America—the whole scope and influ-
ence of the argument goes *ex nihilo* directly and forcibly
in favor of holding *white people* in slavery than it does of
the enslavement of negroes (i. e. it is an admission it is
made for the slaveholding thus attempted to be justified,
excused, or tolerated by reference to the New Testament,
and, indirectly and historically, the enslavement of Jews
of white persons, of the State of Jerusalem, with its
slaveholders, and few others, in the Jewish empire, and of
the African race.

To inquire that this Congress, like ours, was for the slave and

lies the Tract societies, the Bible societies, the Missionary
boards, the Denominational colleges, the Theological
seminaries, the leaders of the great religious denominations,
that have thus far, either ignored the slavery question, or
given it right attention, exerted an influence against
abolition, abolitionists, and in favor of the
slaveholder, appealing to the Scriptures of the Old and New
Testament for a justification of their course, will, at all times,
year round, and exert themselves in the opposite direction,
simply because they shall have discovered that *white people*
instead of negroes (white people, now, as in the time of
Paul, of Philemon, and of Onesimus), are coming to be the
slave, it is to cherish an expectation too absurd, too much
bordering on the ludicrous, to be argued against—unless we
suppose such a thorough re-conversion of our leading clergy
and popular churches as shall transform them into radical
abolitionists of the most "functional" type. Without such a
reformation, as revolutionary as that of Luther and the
Protestant Reformers, the religious and ecclesiastical influ-
ence of the country—(excepting those of the minor denomina-
tions—and churches, and scattered individuals, known as
abolitionists) must, of course, continue as they now are, the
chief supports of slaveholding, of the slave system, and of
the slave power, both in church and in state—involving the
enslavement of *whites* as well as of *blacks*.

Undoubtedly it was the persistent presence and defence of
white slavery in the New Testament Churches, as urged by
so many of our northern clergy, and strangely conduced by
others, that first seduced the southern clergy and churches
into the belief that slavery was a *Christian* institution, and
in the second place, dragged down northern politicians to the
same pandemonium level. One proof of this is that the
acceptance of slavery, as a *Christian* institution, was the nec-
essary of *white* slavery, of course since the slaves in the
times of the primitive churches were *whites*. Hence the
fresh outbreak in favor of *white* slavery—slavery as a *desecrating*
slavery as a good, not an evil—for which the present
period is distinguished. The "pro-slavery democracy" in
its recent progress, has only followed the lead of the principal
northern churches and clergy. The bible argument or
apology for slavery free-slaveholders and embraced the whole.
All this will be seen "one hundred and fifty or two hundred
years hence, when, as Henry Clay anticipated, all the
multiplied millions of American slaves will be whites, with
"few vestiges of the African race among our posterity."
Can anything avert the consummation?

Yes—the thing, one and only. And that is, THE
SPEEDY AND ENTIRE SUPPRESSION OF THE
CASTE OF AMERICAN SLAVEHOLDERS.

And there is just two ways of doing this—the first by
peaceful, moral, religious, ecclesiastical, and political action
—the exclusion of slaveholders from religious fellowship—
the preaching of the gospel against the sin of slaveholding,
the national duty of abolition, with corresponding action
at the ballot box in Congress, by the judiciary, and by the
Executive. The second, by a bloody revolution, which,
may heaven, in mercy, avert.

The peaceful, religious solution, must require a church
and ministry that understand and welcome their mission of
guiding, in the light of God's word, their own political ac-
tions, as citizens, taking as counsel of the wisdom of this
world, which is foolishness with God, and thus, by precept
and example, guiding the community, the nation, to which
they belong.

A church and ministry that force themselves too spiritual
and too high to be concerned, and exactly to guide action for
the thousandth of an inch, will never be satisfied to prevent,
but are trying to accomplish the best means to be taken
in their own souls, and are therefore
If the peace of the churches—the religious of our

Zion! and "the salvation of souls" "the interests of
the Redeemer's kingdom" "the property of our denomina-
tion," or the financial success of the Missionary Board,
and the Tract Society, are thought to require silence, com-
promise, conciliation, and unity with slaveholders and their
confederates, on the question of the enslavement of the
blacks, then the same will be thought equally necessary, when
the question comes up in respect to the enslavement of the
whites. If Christians and ministers must "let politics alone"
in the one case, they must do the same in the other. The
coldness, the insensibility, the cowardice, the heartlessness
that can quietly see *black* Christians enslaved, will with
equal composure see *white* Christians enslaved. The doctors
of divinity who would not offer up a prayer, for the emanci-
pation of *black* slaves would not do it for the emancipation
of *white* slaves. They have said as much as this, when
questioned on this very point. One of them did this, when
he expressly included the supposition that his own mother
was a slave, and afterwards mended the matter by chang-
ing it to his *brother*. Those of them who have justified the
Fugitive Slave Bill, or who, while condemning it, have
maintained that a President, though "a good and true man,
believing the Bill to be unjust if not unconstitutional, might
nevertheless enforce in good faith"—may that he must needs
do so, or be guilty of the sin of perjury in violating his
oath—all such would do the same thing, if the slaves were
all whites; just as they are now doing, with the knowledge
that some of them are *white*, while the majority are *blacks*, or
of the mixed color.

Nor would any "revival of religion" help the matter a
whit, or interpose the slightest obstacle to the enslavement
of the great masses of poor laboring whites, either at the
North or the South, unless it were the revival of an active
and zealous *anti-slavery*, abolition religion, such as is now
deplored as "fanatical" and condemned as "disturbing the
peace of the churches." Show us the ministers and the
humble numbers of any sect, who can feel themselves edified
and at home, in non-day business men's prayer meet-
ings, at which prayers for the enslaved are excluded, as
being the introduction of disputed topics, and we will show
you the church members and ministers who would soon
learn to be equally edified and at home, amid millions of
white slaves, and under similar restrictions.

THE LATE THEODORE PARKER.

Since we briefly announced the death of Theodore Par-
ker, we have been seeking to increase our stock of information
concerning him, so as to present our readers with some
authentic statements and just estimate of his life, letters
and character. We have looked over such sketches as
have come to us, in the papers, including particularly those
of his special friends and admirers, have collected and ex-
amined them, and now offer the results in an abbreviated
form, according to our best judgment, and as well as our
limits will permit, intending to add some reminiscences
and impressions of our own.

We begin with a biographical sketch and remarks by the
N. Y. Evening Post.

"Theodore Parker was born in Lexington, Massachusetts,
on the twenty-first of August, 1816, and descended from an
old Puritan stock. His father, graduated from Harvard, and
took an active part in the Revolution. He was also called to
be a millwright and pump-maker, and a man of science and
speculative turn of mind. His mother was well educated
and possessed of great personal beauty and grace. They
were married good domestic advantages to their first-
son, who at a very early age manifested his desire of gain-
ing information, and when his companions were playing
with tops and marbles, he read Pindar, Milton, Dryden, and
translations of Homer and Virgil. He also cultivated a
great love for history and the languages. He attended the
academy at a country seat, a distance of 15 miles from
Lexington, and then entered Harvard College.

change toward the liberal of the latter—some bigoted and some prejudiced, but many are sometimes prejudiced themselves. We remember that Mr. Theodore Parker with his world-wide intelligence, really opposed that Dr. Lyman Beecher's preaching in the Church in Boston, that there are infidels in hell, not a span long." We had been a customer fifty years before we heard him sold us or never visited a church-office, repeat the traditional charge, applying it to the Edwardses, Bells, any, Hopkins, and Esmones, whose flocks never heard any such thing from them. But, at this late day, we hear the great theological reformer of the age, whose erudition constituted him the oracle of the progressives in two hemispheres, attribute to a living contemporary, at his elbow as it were, but so strongly and laboriously repudiated, on behalf of himself and associates, was what we were not prepared to expect. We were not at pains to certify Mr. Parker that he has been misinformed, that we had occupied a pew in Dr. Lyman Beecher's church a full year, was acquainted with the man, and knew that he had labored with the tongue and pen, to diminish the public of that traditional charge against his creed. Mr. Parker was astonished at the statement, and confessed his mistake—much relieved, we doubted not so far as Dr. Lyman Beecher was concerned.

We had intended but a brief sketch of our reminiscences of Theodore Parker, in the first place, and some estimation of the man, afterwards, of his training, his intellect, his theology, his religion, his course and influence as a reformer. But we have occupied more room than we intended. Whether we shall find time and space to resume the subject, is uncertain. If we do, we shall perhaps, displease some, by not praising him enough, and others by praising him too much, as we have perhaps done already.

SQUATTERS' PRIVILEGE REPUBLICANISM. *The Tribune* and *The Times* of this week are both out, dutifully and unambiguously, on the platform of "squatter sovereignty," substantially as laid down by the Democratic party, in Cincinnati platform, in 1856, and as maintained by Stephen A. Douglas, ever since his introduction of the Kansas and Nebraska bill, in 1854. We give both their editorials entire, that our readers may see for themselves. *The Tribune's* article is headed "AN INSTRUCTIVE VOTE," *The Times'* "THE PRESIDENTIAL ELECTION." In Congress too, it will be seen, from *The Tribune's* article, the indications appear to be, that a majority of the Republican representatives are looking in the same direction. Whoever else may be surprised by this, we are not. Did *The Tribune* desire *Secord* unavailable, on account of this anticipated new movement of the party? Did *Keymond*, of *The Times*, and did *Ward*, of the *Albany Journal*, on the other hand, regard their favorite leader sufficiently "practicable" for the emergency?

CORRECTION.—By an unaccountable blunder, in the *Letter from the West*, in our last number, (T. B. McCormick's), "Abraham and Sarah" got changed, in printing, into "Abraham and Noah." It was not the fault of our correspondent.

News of the Day.

CONGRESS has adjourned, after a veto of the Homestead bill by the President.

THE SPLIT in the Democratic party is completed. Mr. Breckenridge accepts the Southern nomination for the Presidency. Mr. Fitzpatrick declines the nomination for the Vice Presidency on the Douglas ticket.

THE success of GARIBOLDI is confirmed. The capitulation of Palermo was signed the 6th of June. Further particulars will be found in our columns.

"THE GREAT EASTERN" was expected to sail the 18th inst., for New York. Preparations are being here for her reception, and another firing of guns. Lord, Douglas, Breckinridge, the Japanese, and the Great Eastern, will cost us plenty of parade, puffing, and powder, whatever complaint may be made of poverty and hard times.

The President has issued another 7r test against the
over Investigating Committee.

HON. HERSCHELL V. JOHNSON, of Georgia has received from the Democratic National Committee, and has accepted nomination to the Vice Presidency, the Democratic ticket, the place of Mr. Fitzpatrick of Alabama, declined.

SENATOR WALKER of Massachusetts, opposed the measure in the Senate, for abolishing the franking privilege. HENRY GREENE is out upon him in his *Tribune* in an article of such phlogery and force.

NOVEL FORGERY.—The Brooklyn Ferry Company complains that there has been an extensive forgery of their passenger tickets. Who knows whether U. S. postage stamps have not been counterfeited? There is said to be a great amount in land of them.

At a public meeting in Jewett City on the 7th inst. to take into consideration the case of Thaddeus Hyatt, addresses were made by C C Burleigh and others, and resolutions adopted which were submitted by Rev Henry T. Cheever, as follows:

Resolved, That in the judgment of this meeting, the imprisonment of Thaddeus Hyatt (now in the thirteenth week of his imprisonment in Washington jail, by order of the U. S. Senate, for denying the right of an investigating Committee of that body to compel him to attend and answer their interrogatories, is a dangerous usurpation of power and an encroachment upon the rights of the people, and that it virtually annuls the guarantee of the constitution, which provides that no person shall be deprived of liberty without due process of law.

Resolved, That this act of the Senate, coupled, as it is, with contempt and denial of the rights of conscience, and making the bare will of the Senate to override every conscientious plea of the citizen, is an outrage upon Christian liberty, which should be stamped with the indignant reprobation of a Christian people.

A petition was also signed at the meeting, addressed to the United States Senate, respectfully praying that body to reconsider the order for Mr. Hyatt's commitment, and representing that they would thereby gratify a large portion of the Christian people of the country, who warmly sympathize with the prisoner on grounds of conscience, and honestly believe his imprisonment to be unauthorized and wrong.

An eloquent and touching letter was read from Mr. Hyatt from Jail, and the meeting adjourned at a late hour, for the further discussion of the subject on another evening. It is by such meetings of the people, and by a general discussion in the press and before the popular tribunal, that light will be shed upon this novel case of commitment for alleged contempt of the Senate, and upon the principle involved in it.

THE RIGHT SHALL WIN.

The country will be glad to see that since the meeting above referred to, the Senate has responded to the call of the people for the discharge of Mr. HYATT. He comes out, with a clean record, without retracting a word, or abating one jot of principle, or yielding a hair to the arbitrary will of the Senate, taking a single step to purge himself of the alleged contempt of that body. Whether he ought now sue the officers of the Senate for false imprisonment is a question, which not a few are now revolving. What Mr. Hyatt does, I doubt not, will be in keeping with the mass, and with the noble stand he has taken for a principle.

May God preserve him to witness the triumph of the Right.

T

THE DEMOCRATIC CONVENTION AT BALTIMORE

Has confirmed the division of the Democratic party.—Two separate nominations have been made. A summary of the proceedings is thus given by the N. Y. Times.

The bifurcated Democratic closed their labor laws. Builders, on Saturday, by the nomination of a wide range of voters for the Presidency and Vice-Presidency. The session was adjourned with a unanimous vote of 100 to 0, following the regular Convention of the Congress, the Congress, with a portion of the Massachusetts Delegation, joining in the stampede. The balloting then proceeded, and resulted in Mr. Douglas being elected, 171 votes being cast for Mr. Douglas, the whole number being 219. A resolution was then introduced declaring Mr. Douglas fully qualified by a two-thirds vote, the desire for another having been expressed from the Southern section of the Convention, it was accordingly ordered, that on the 12th of July, 1858, a vote be taken on the resolution, the result being, Mr. Douglas was then duly designated as the regular nominee.

On reassembling, Senator Fitzpatrick of Alabama, was unanimously nominated as the candidate for Vice-President. The seceders met at noon, and organized by the choice of Mr. Russell of Virginia, as temporary chairman. A re-

tion was perfect and by the close of Caleb's speech as President. After a liberal poll, a talk, the first held for a candidate for President was taking and resulted in 81 for Mr. Breckinridge, of Kentucky, and 24 for Mr. Dickinson, of New-York. The next day Mr. Dickinson then withdrew their candidate, and Mr. Breckinridge was declared non-runner. Gen. Joe. Late was nominated for Vice-Presidency by nomination. The things of both were very much alike, and the celebration of the day on Saturday night the delegates returning home by way of Washington, led upon Senator Douglas at his residence, accompanied by a great crowd of citizens and a band of music, for the purpose of giving him a rouser. Mr. Douglas made a few remarks appropriate to the occasion.

Special Dispatch to the New York Times

BIRMINGHAM, Sunday, June 24
We have assurance from persons who ought to know
that both Breckinridge and Lane will accept their nominations
by the Convention of seceders.

It is the game of the Southern wing to defeat an election by the people and carry it into Congress, where they think they are reasonably certain of electing Breckinridge. The Douglas men here speak openly of preferring Lincoln's election to such a result.

Yancey and other extremists are delighted at the prospect. They say that they can either elect Breckinridge in the House and thus perpetuate their control over the Government, or else elect Lincoln, which will give them an opportunity to rally the South in favor of dissolution.

Dispatch to the Associated Press.

BALTIMORE, Sunday, June 24.
The nominations of both Democratic and the Seceder Conventions, were received well here by their respective friends, but all the outside enthusiasm is for Douglas. There was much excitement last night about the ballots. The nomination of the Seceding Convention was tendered to Mr. Guthrie's friends, as well as to Mr. Hunter's, but both candidates declined. It is understood that Mr. Breckinridge will accept.

Mr. Crenshaw, the President of the Convention, on having the Chair, to join the speakers, made the following address:—

I beg the indulgence of the Convention to say, that whilst deeply sensible of the honor done me by the Convention in placing me in this chair, I am not less deeply sensible of the difficulties, great and personal, besetting any man who would follow the path of duty.

I am glad to be permitted to maintain the harmony and the union of the Democratic Party, and in the face of the retirement of the delegations of several of the States, I continue at my post. I believe, gentlemen, here at Baltimore. But circumstances have since transpired which compel me to pause. The delegations of a majority of the States have, either in whole or in part, been called to their respective States, to attend the deliberations of the Convention. At the same time would my consideration of candidates have affected me, gentlemen, as to my duty, and I am now here prepared, regardless of all personal preferences, cordially to support the nominees of the Convention. I am glad to support the nominees of the Convention in circumstances I deem it a duty to self-respect, and I deem it still more a duty to this Convention as at present organized—I say I deem it my duty in both relations. I am glad to support the nominees of the Convention in all respects, and especially to those gentlemen who may have differed with me in opinion in any respect, whilst tendering my acknowledgments to all gentlemen for the cordial and hearty support they have so far rendered. I am differing from some gentlemen in not yet tendering my resignation, but I deem it my duty to resign my seat as president of the Convention. (Tremendous applause.) I deem it my duty to resign my place as presiding officer of the Convention, and I deem it my duty to resign my place as member of the delegation from Massachusetts, and to abide whatever may be the result of its future deliberations. (Loud applause.) I deem it a duty to the members of the Convention to leave the Convention in circumstances in which it places me. (Loud applause.)

Letter from Mr. Douglass

The following Letter* from Mr. Douglas, was read in the Convention by which he was nominated.

WASHINGTON, June 20—11 P. M.

MY DEAR SIR: I learn there is imminent danger that the Democratic Party will be demoralized, if not destroyed, by the limping up of the Constitution. Such a result would be a fitting epitaph for the country to the perils of sectional strife between the Northern and Southern partisans of Congressional intervention upon the subject of Slavery in the Territories. I firmly and conscientiously believe that there is no safety for the country, or hope for the preservation of the Union except by a faithful and rigid adherence to the principles of non-interference by Congress with Slavery in the Territories. I therefore respectfully dissent from the course of action in principle between Northern and Southern intervention. The point is: none for Slavery and the other

Family Miscellany.

CRADLE SONG OF THE POOR.

Hush! I cannot bear to see thee
Stretch thy tiny hand in vain
—aye, get me bread to give thee.
Nothing, child, to ease thy pain
When God sent thee here first,
Proud and thankful was I,
Now, my darling, I, thy mother,
Almost long to see thee die.

Sleep, my darling, thou art weary,
God is good, but life is dreary.

I have watched thy lonely fading,
Ave thy strength sink, day by day,
Now, I know, 'twould cost thee
Take thy little life away.
Famine makes thee fatherless,
Hope has left both him and me;
We would suffer all, my baby,
Had we but a crust for thee.

Sleep, my darling, thou art weary,
God is good, but life is dreary.

Better thou shouldst perish early,
Starve as soon, my darling one,
Than live to want, to toil, to struggle,
Faintly, ill, as I have done.
Better that thy angel spirit,
With my joy my peace were flown,
For thy heart grew cold and careless,
Useless, hopeless, left to own.

Sleep, my darling, thou art weary,
God is good, but life is dreary.

"I am wasted, dead, with hunger,
And my brain is all oppressed,
I have scarcely strength to press thee,
Man and feeble, lowly breast,
Patience, baby, God will help us,
Death will take to thee and me,
He will take as to His Heaven,
Where no want or pain can be,
Sleep, my darling, thou art weary,
God is good, but life is dreary."

Such the plaint that, late and early,
Did we listen, we might hear,
Close beside us, but the thunder
Of a city dulls our ear.
Every heart, like God's bright angel,
Can bid one such sorrow cease;
God has glory when life ceases,
Bring his poor ones joy and peace!
Listen, parent—while she sings
Some the fluttering of wings!

CLEON AND I.

BY CHARLES MACKAY.

Cleon hath a million acres,
He's a one have I;
Cleon dwelleth in a palace,
In a cottage I;
Cleon hath a dozen fortunes,
Not a penny I;
Yet the poorer of the twain is
Cleon, and not I.

Cleon, true, possesseth arms,
But the landscape I;
Half the chariot to me it yieldeth
Money can not buy;
Cleon harbors sloth and duties,
Preaching vigor I;
He is virtuous, I in fashion,
Richer man am I.

Cleon is a slave to grandeur,
Free as thought am I;
Cleon fees a score of doctors,
Need of none have I;
Wealth-surrounded, care-surrounded,
Cleon fairs to die;
Death may come, he'll find me ready
Happier man am I.

Cleon sees no charms in Nature
In a daisy I;
Cleon hears no anthems ringing
In the sea and sky;
Nature sings to me forever,
Barnard Blasser I;
State for state, with all attendance,
Who would change? Not I.

A MODEL WOMAN.

"Did you not say, Ellen, that Mr. B—— is poor?"
"Why, yes, he has only his profession."
"Will our Uncle favor his suit?"
"No; and I can expect nothing from him."
"Then, Ellen, you will have to resign fashionable society."

"No matter—I shall see more of Fred."
"You must give up expensive dress."
"Oh, Fred admires simplicity."
"You cannot keep a carriage."
"But we can have our delightful walks."
"You must take a small house, and furnish it plainly."
"Yes, for elegant furniture would be out of place in a cottage."

"You will have to cover your floors with thin plain carpets."

"Then I shall hear his steps the sooner."

AN ASTRONOMER'S VIEWS OF THE UNIVERSE.

In waiting ourselves in imagination to our own satellite—the moon—the nearest of our celestial bodies—we have passed over a distance equal to thirty times the diameter of our globe. In advancing to the sun, we travel over a distance equal to thirty times that of the moon, and before we reach Uranus, the remotest of the planets, we have traversed a space equal to twenty times the earth's distance from the sun. Thus placed at the limits of a system as vast as the circle of eighteen hundred millions of miles in radius, our appreciation of distance would appear we are exhausted, and we seem to be on the margin of an unfamiliar abyss. The telescope, however, and the mara circle, enable us to span the void, and the genius of man, proud of the achievement—justified, if hardly proud—has crossed the gulf 12,000 times the radius of his own system, that he may study the nearest world in the firmament of heaven. Beyond this frontier lies the whole universe of stars—their binary systems—their clusters, and their nebulous combinations. The observed parallax of one-fourth of a second in Lyra, carries us four times as far into the bosom of space; but though beyond this we have no positive measure of distance it would be as unphilosophical to assign its limits to creation, as to give it an infinite range.

In this rapid flight into space, we have traversed it in but one dimension, and the line which we have traced is but a unit in the scale of celestial distance. Creation in its wide panorama is still above, beneath and around us. The over-arching heavens still inclose us, and innumerable worlds sparkle in its canopy. If from this bourne, from which the astronomical traveler alone returns, we look upon our course our own planetary system ceases to be perceived. Its sun is dim—itsself but an invisible point in the nebulous light that intervenes. Where, then, is our terrestrial ball—it occupies its continents, its mountains, its empire, its dynasty, its thrones? Where is our fatherland—its factions, its Christian dissensions, its slave crimes, and its unholy wars? Where is our home—its peace, its endearments, its hope, and its fears? Where is man, the intellectual monad—the only atom of organic life that pierces the depths, and interprets the engine of the universe? and yet the only spark of a spiritual nature which disclaims the authority and resists the will of the Universal King? They have all disappeared in the far-off perspective—the long vista of space, whose apex, were it a sun, the highest telescope would fail to descry. No living thing here meets the eye, and no sentiment associated with life presses on the affections. The tiny organism of the earth and ocean—everything that moves and breathes—that lives and dies—all are engulfed in the great conception of the universe. The straining mind cannot unite the immeasurable extremes. The infinite in space—the eternal in duration—the omnipotent in power—the perfect in wisdom, alone fill the expanded soul, and portray, in their awful combination, the Creator of the Universe.—North British Review.

PARENTS TEACHING.—If parents would not trust a child upon the back of a wild horse without saddle or bridle, let them not permit him to go forth unskilled in self-government. If a child is pascapable, teach him by gentle means to curb his temper. If he is greedy, cultivate liberality in him. If he is selfish, promote generosity in him. If he is sulky, charm him out of it, by frankness and good humor. If he is indolent, accustom him to exertion, and train him so as to perform even onerous duties with alacrity. If pride comes in to make his obedience reluctant, subdue him by counsel or discipline. In short give your children the habit of overcoming their besetting sin. Let them acquire from experience their confidence in themselves which gives security to the predicted behavior, even on the back of a wild horse, and they will triumph over the difficulties and dangers which beset them in the path of life.

THE VALUE OF HEAVEN.—The great reward is the best, and makes the purpose and pursuit of mind and body useful, serene and active in physical health. "A sound mind in a sound body" is a wonderful combination of will, good will, power and love. In the presence of these happy conditions, night well refresh to exchange when

for thrones and principalities. No person, probably, is so perfect possession of health, fully appreciates the blessing, unless it be that he or she has previously long suffered the other extreme. Even then the religious first sense of restored health soon fades, and appreciation of it, as a perpetual surprising good, merges into almost thankless acceptance of it as a "matter of course," every day thing—very convenient, but no more the one is realized. We are quite apt to regard our good health in this way, while we repine over illness and disease as special bad lot. There can be no thoroughly sound mind without a sound body. The framer must sympathize with every humor and disturbance of the latter.

PULL, ADAM, PUT.—There was a lad in Ireland, who was put to work at a linen factory, and while he was a work there, a piece of cloth was wanted to be sent out which was short of the quantity that it ought to be; but the undertaker thought that it might be made length by a little stretching. He thereupon unrolled the cloth, taking hold of one end of it himself and the boy at the other. He then said "Pull, Adam, pull." The master pulled with all his might, but the boy stood still. The master again said "Pull, Adam, pull." The boy said, "I can't." "Why not?" said the master. "Because it is wrong," said Adam, and he refused to pull. Upon this the master said he would not do for a linen manufacturer; but that boy became the Rev. Adam Clarke, and the strict principle of honesty of his youthful age, laid the foundation of his future greatness.

THE (MERCY AND TOBACCO.—The Rev. Geo. Trask, who has "sworn eternal hostility" to the filthy weed, is continually hauling over the chewing, smoking, and snuffing ministers. In his recent tenth Annual Report to the Anti-Tobacco Society, of which he declares himself president and treasurer, &c., he says that clergymen are very remiss in their duty on the subject.

"It is very easy for them to rebuke sin in Hindostan, or on the plains of Alabama; but it is an entirely different thing to dive into a pew a few feet from the pulpit, over a levy a fifty thousand dollar parishioner, who makes his money by selling tobacco on the wharf. Other reforms are preached until the congregations are stupefied with the iteration, but the tobacco movement is unnoticed."—Analyst.

A NEW IDEA.—Mr. E. E. Bully brought us in a delicious apple the other day, a sample of a keg full which he had caused to be securely headed up and sunk to the bottom of his mill pond last November, where it has lain undisturbed during the winter until about the 11th of this month. On bringing his cable of fruit to the surface and opening it, every apple was found to be free from specks or rot, and as fair and unwrinkled as on the day when taken from the tree.—Cheremon N. H. Eagle.

As chickens feed warmly by sitting under the hen's wing so the graces of the saints are enlivened, cherished and strengthened by the sweet secret influences which their souls fall under when they are in closest communion with their God.

Troubled Christian, bear up bravely, for whatever hardships thou meetest with, in the ways of God, shall only reach thy outward man; and under all these trials thou mayest have as high and sweet communion with him as if thou hadst never known what hardships meant.

The gospel drops nothing but narrow and false, and sweetness, and therefore God looks, in these days, the men should grow up to a greater height of holiness, heavenliness and spirituality than what they attained in the dark days wherein the sun shone but dimly.

When we give their choicest and richest gifts in secret, and we doth Christ give his loved ones the best when they are all alone. But as for such as can not spare time to God in secret, they sufficiently manifest that they have lost the friendship, or fellowship with Him in whom they are at home.

WRITINGS OF WILLIAM GOODELL.

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